

The Living Church



ALTAR, ST. JOHN'S CHURCH, HAMPTON, VIRGINIA

The parish observed its 324th anniversary July 22d

(News story on page 196)

The Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church

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Church Calendar



AUGUST

1. (Wednesday.)
5. Tenth Sunday after Trinity.
6. Transfiguration. (Monday.)
12. Eleventh Sunday after Trinity.
19. Twelfth Sunday after Trinity.
24. St. Bartholomew. (Friday.)
26. Thirteenth Sunday after Trinity.
31. (Friday.)

CALENDAR OF COMING EVENTS

JULY

- 30-August 10. Evergreen Church Workers' Conference.

AUGUST

- 7-September 1. Sewanee Summer Training School.
11-12. Laymen's Conference, Evergreen, Colo.
13-24. School of Prophets, Evergreen.
17-21. Social Justice Conference, Adelynrood, South Byfield, Mass.

CATHOLIC CONGRESS CYCLE OF PRAYER

AUGUST

13. Convent of St. Anne, Arlington Heights, Mass.
14. All Saints', Scotch Plains, N. J.
15. St. Paul's, Vergennes, Vt.
16. St. Paul's, Peoria, Ill.
17. Holy Apostles', Hilo, Hawaii.
18. St. James', Roxbury, Boston, Mass.

Clerical Changes

APPOINTMENTS ACCEPTED

BARTLAM, REV. E. PERCY, deacon, to be in charge of St. Paul's Mission, Healdsburg, Calif. (Sac.), effective September 1st.

COOKSON, REV. M. A., deacon, to be missionary of Roundup-Red Lodge field, Mont. Address, Billings, Mont.

LEE, REV. HARRY B., formerly vicar at St. Stephen's Church, Beaumont, and Grace Mission, Colton, Calif. (L.A.); to be vicar at Trinity Mission, Escondido, and All Saints' Mission, Vista, Calif. (L.A.), with residence at Escondido. Effective about August 15th.

MACINTOSH, REV. STANDISH, formerly priest in charge of Christ Church, Gettysburg, S. Dak.; to be priest in charge of Yankton (Indian) Mission, Greenwood, S. Dak., after September 3d.

MARSHALL, REV. JAMES TRIMBLE, Jr., formerly rector of Epiphany Parish, Forestville, Maryland (W.); to be rector of Epiphany Church, Govans, Maryland (Md.), effective September 1st. Address, Arlington Ave., Govans.

PAYNTER, REV. HENRY STUART, formerly rector of St. Barnabas' Church, Philadelphia; to be rector of Trinity Church, Coatesville, Pa., on September 1st.

POTTE, REV. VINCENT F., formerly rector of St. George's Church, S. 61st and Hazel Ave., Philadelphia; will become a member of the clergy staff of St. Mark's Church, Philadelphia, and will serve as vicar at St. Mary's Chapel. During August, the Rev. Mr. Pottle will be in charge of the services at St. Mark's Church, while the rector is on vacation.

RUNNELLS, REV. ERNEST P., formerly priest in charge of Trinity Church, Hayward, Calif.; to be rector of St. John's Church, Petaluma, Calif. (Sac.), effective September 1st.

WHITTLE, REV. WILLIAM, of the diocese of Nebraska, is in charge of St. Paul's Church, Ashippun, Wis. (Mil.). Address, R. 2, Oconomowoc, Wis.

WILLSON, REV. HUGH LATIMER, instructor in Greek at the Philadelphia Divinity School, has accepted a call to become assistant at St. Asaph's Church, Bala-Cynwyd, and vicar of St. Andrew's, West Manayunk, Pa.

SUMMER ACTIVITIES

ATKINS, REV. J. N., superintendent and chaplain of the Emerald-Hodgson Memorial Hospital, Sewanee, Tenn., will be taking the services at the Church of the Mediator, Kingsbridge, New York City, during the month of August. Address, 260 W. 231st St.

CURTISS, REV. A. PARKER, D.D., rector of Our Lady of Grace, Sheboygan, Wis., will supply for the month of August at St. Mary's Convent, Peekskill, N. Y.

NEW ADDRESS

SCOTT, REV. C. DALTON, formerly 27 Catherine St.; 7 Phelps St., Lyons, N. Y.

SUMMER ADDRESS

PORKESS, REV. WILLIAM, D.D., Wilkesburg, Pa.; Lake Mohonk Mountain House, Mohonk Lake, N. Y.

RESIGNATIONS

MACDONALD, REV. G. R. E., D.D., as rector of Holy Trinity Church, Alhambra, Calif. (L.A.), because of ill health. Address, 1221 W. 4th St., Los Angeles, Calif.

WEBB, REV. CLARENCE E., as rector of St. Andrew's Church, Los Angeles, Calif., effective July 31st. He will, however, remain in charge of the work among the deaf, the Ephphatha Mission, which has centered for years at St. Andrew's Church.

DEPOSITION

HIGGINS, PAUL J., Presbyter, deposed from the ministry by the Bishop of Iowa, July 18, 1934.

ORDINATIONS

DEACONS

LOS ANGELES—THOMAS R. MARSHALL and R. DUNHAM TAYLOR were ordained to the diaconate by Bishop Stevens of Los Angeles in St. Paul's Cathedral, Los Angeles, July 19th. The Rev. Mr. Marshall, presented by the Rev. Thomas C. Marshall, is to be locum tenens at St. Andrew's Church, Los Angeles, with address at 2322 Lemoyne Ave.; the Rev. Mr. Taylor, presented by the Rev. William E. Maison, is to be vicar at Grace Church, Colton, Calif., after September 1st. Address, 809 No. Ave. 64, Los Angeles, Calif. The Rev. Harry Beal, D.D., preached the sermon.

MISSISSIPPI—ARTHUR BUXTON KEELING was ordained deacon by Bishop Bratton of Mississippi in St. Mark's Church, Jackson, July 5th. The Rev. J. T. Jeffrey presented the candidate, and the Rev. S. A. Morgan preached the sermon. The Rev. Mr. Keeling succeeds the Rev. J. T. Jeffrey at St. Mark's Mission, Jackson, Miss. Address, 905 W. Pearl St.

MONTANA—DONALD PENISTON SKINNER was ordained deacon by Bishop Faber of Montana, in St. Peter's Pro-Cathedral, Helena, July 8th. The Rev. H. H. Daniels presented the candidate and also preached the sermon. The Rev. Mr. Skinner is to be curate at the Pro-Cathedral for the summer.

PENNSYLVANIA—JOHN LEDRU STIFLER was ordained to the diaconate by Bishop Taft of Pennsylvania in the Bishop's Chapel of the Church House, July 27th. The Bishop preached the sermon. The candidate, presented by the Rev. Benjamin A. Turner, will serve in the North Dakota Mission field.

SOUTHWESTERN VIRGINIA—WALTER W. CLEM was ordained to the diaconate by Bishop Hobson of Southern Ohio, acting for Bishop Jett of Southwestern Virginia, in All Saints' Church, Worcester, Mass., July 15th. The Rev. Stanley Brown-Serman, of the faculty of Virginia Seminary, presented the candidate and also preached the sermon. The Rev. Mr. Clem will be deacon in charge of St. John's Church, Waynesboro, Va.

Books Received

(All books noted in this column may be obtained from Morehouse Publishing Co., Milwaukee, Wis.)

JOHN DAY BOOK CO., New York City:

People at Work. By Frances Perkins. \$2.50.

L. C. PAGE & CO., BOSTON:

Racketeering in Washington. By Raymond Clapper. \$3.00.

W. F. HUMPHREY PRESS, Geneva, N. Y.:

"Nevertheless." Weekly Sermonettes. By Dr. Paul Conrad, late canon at Berlin Cathedral. Authorized translation by Nicholas A. Rasetzki, Hobart College, Geneva, N. Y. \$1.50.

H. C. KINSEY & CO., INC., New York City:

An Outline of Religion. By E. R. Appleton. \$5.00.

THE MACMILLAN CO., New York City:

Sunday School Lessons for 1935. By James H. Snowden. \$1.35.

A. R. MOWBRAY & CO., London, England:

Vox Dilecti. The Ancient Faith in Modern Terms. Translated from the ineffable by A Parish Priest (Clement Humilis). 7/6.

INFORMATION BUREAU

And Buyers' Service

This department will be glad to serve our readers in connection with any contemplated purchase of goods.

If you desire information in regard to various classes of merchandise for the church, rectory, parish house, Church institutions, or homes, we shall be glad to have you take advantage of our special information service. We will either put you in touch with such manufacturers as can satisfactorily supply your wants, by writing directly to them for you and thus saving you time and money, or we will advise you where such articles as you desire may be obtained.

INFORMATION BUREAU

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EDITORIALS & COMMENTS

The Drift Toward War

ANOTHER "WAR SCARE" has come and gone. Europe, rocked by the assassination of Chancellor Dollfuss, has resumed its uneasy course. But few informed observers would deny that its state is more accurately described as armed neutrality than as peace, and that each new "incident" accentuates the drift toward war.

It is noteworthy that the Austrian explosion came almost exactly on the twentieth anniversary of the opening of the first World War. The *New York Times Magazine* devoted its issue of July 29th to a review of the "flaming hell" of two decades ago. The articles therein, especially the leading one by Sir Philip Gibbs, made significant reading in the light of the front page news of the same issue of the *Times*.

One of the best known and most distinguished historians, Dr. G. P. Gooch, has drawn a striking parallel between 1914 and 1934 in the August issue of *Current History*. The world, he points out, was living in a fool's paradise in 1914. "There was a robust conviction that we were on the right track; that man was a teachable animal who would work out his salvation if given his chance; that the nations were on the march toward a larger freedom and a fuller humanity; that difficulties could be taken in our stride. Stability was stamped over the whole field of our vision, and we felt the earth solid under our feet. . . . No one spoke of a possible return to the Dark Ages or wondered whether we could keep civilization afloat."

Yet in that world of 1914 were forces that contained within themselves the power to destroy that stability and to endanger civilization itself. One of these was the doctrine of nationalism, another the practice of competitive imperialism, a third the growth of conscription and the race for armaments. All of these things led to the formation of alliances between nations opposed to one another and the dangerous dogma of the balance of power. When that delicate and constantly changing balance was disturbed there resulted the calamity of the World War, the remaking of the map of Europe by the treaties following the war, with all of the new causes for dissatisfaction that the new boundaries in-

evitably brought in their train, and the inauguration of a new era of unrest and instability that has grown steadily more disturbing ever since.

The result is that the peace of Europe and the world is again at the mercy of a chance overt act—an act that is almost inevitable since in so many parts of the world "the fires of anger and revenge are burning in the hearts of men." It is notable that, writing before the recent events in Austria, Dr. Gooch observes that "an incident on the Siberian railway or a rifle shot ringing out on the Middle Danube might once again hurl us into the abyss." Even in the short time between the writing and the publication of this article the rifle shot on the Middle Danube has rung out, and if it has not quite succeeded in hurling Europe into the abyss of war it has brought the nations dangerously close to the brink and the next *putsch* or *coup d'état* may hurl them over.

AT NO MOMENT since the end of the war, notes Dr. Gooch, have so many dark clouds been discernible in the sky, while Sir Philip Gibbs speaks for a host of observers of world affairs when he notes that "looking round the world today one sees no assurance of peace." The approaching plebiscite in the Saar, the struggle between Italy and Germany in Austria, the strained relations between Paris and Berlin, the unrest in the Far East, and the failure of the Geneva Conference with the return of the world-wide armament race between nations, are all disturbing factors. As we write, there is a veiled report from Germany of the serious illness of President Hindenburg, the grand old man of Germany who has been the only really effective check on the power of Hitler, and one hesitates to think of the effect that the removal of this check might have on the peace of Europe and the world.

The picture that Dr. Gooch draws is a dark one but it hardly seems to be overdrawn. Perhaps the most significant sentence in it is the one in which he tries to find a parallel for the present situation and is compelled to go back into the Dark Ages to do so. "The centuries that followed the

fall of the Roman Empire," he writes, "were a far worse experience than anything we are facing today."

Are we heading toward a new Dark Age when the flame of civilization will again burn low? Is our present civilization but a thin veneer covering the physical, moral, and spiritual decay of the white races?

One thing is sure. Out of the ruins of the Roman Empire after centuries of suffering and struggle there emerged a new and higher civilization than the world had known before. Through the intervening centuries the torch of civilization did keep burning sufficiently to illuminate a new world when the time was ripe for it. That torch was kept alight by one institution and one alone—the Holy Catholic Church.

Perhaps our present civilization, like that of ancient Rome, is doomed to early destruction. If so, the task of those of us who love Our Lord and His Church is clear. Just as in those days, there is today but one institution that could keep the torch of civilization burning if all else were to be swept away, and that is the Church of Christ.

Are we, bishops, priests, and lay Churchmen ready to carry out that grim task if in the wisdom of God it should be assigned to us?

ANNUAL REPORTS are, as a rule, dreadfully dull and uninteresting reading. Not so the report of the American Church Institute for Negroes for the year 1933. It has, to be sure, its fair share of necessary statistics, but it tells also a story of unsensational but very valuable work in building up the Kingdom of God among His

**Valuable Work
Among the Negroes**

Colored children.

In spite of drastically reduced income, the Institute, which maintains nine Church schools for Negroes, has succeeded in paying every dollar promised its teachers and other employees and in discharging all financial obligations of every kind incurred for the maintenance of the schools. The total enrolment in the Institute's schools, which are to be found in North and South Carolina, Virginia, Georgia, Tennessee, Alabama, Mississippi, and Louisiana, numbered nearly 4,000, and at present the number of students is only a little below the average for the past ten years. Moreover, the attendance at farmers' conferences and other specialized activities running from a day or two to a week or more has actually increased, so that more than 10,000 Negro adults and young people have received either limited or full term instructions during the year as compared with about 9,000 during previous years.

Nor is this the full extent of the influence of what some one has called "the miracle schools of the Institute." In addition to the actual school and conference work specially trained teachers are sent to the homes and cross-roads far back into the country districts, for community service and school extension work. In this way, the report points out, definite instructions in home-making, sanitation, canning, agriculture, and better living of every kind is conveyed to many thousands too remote or too poor to come to the schools.

The value of all of this work in building an enlightened Christian citizenship among our Colored brothers and sisters is incalculable. Indeed, there are few agencies of our own Church or of any other religious body in this country that are doing as splendid and valuable piece of work in spite of adverse circumstances as the American Church Institute for Negroes and its constituent schools. It deserves the recognition and support of every Churchman.

PLANS for the publication of **THE LIVING CHURCH GENERAL CONVENTION DAILY** are progressing satisfactorily. Members of **THE LIVING CHURCH FAMILY** are showing a great interest in this venture and we hope that the publication will meet a genuine need of a day-by-day report of the Convention, appealing both to those in attendance at the Convention and to interested Churchmen who are unable to be there. That this is indeed the case is indicated by subscriptions that we have received, not only from all parts of this country but from the foreign mission field as well. One missionary, sending in a subscription from China, writes enthusiastically that with the **DAILY** "we far away folk ought to feel as though we were sitting right on the side lines at Atlantic City."

**The Living Church
Convention Daily**

Although the **GENERAL CONVENTION DAILY** is not a money-making venture, we do hope to meet the expense of publication through subscriptions and advertising. We are counting on a paid circulation of at least 10,000 and from present indications we are confident that we will obtain at least that number of subscribers—which, indeed, we must have if the **DAILY** is to pay its way. There is, however, a natural tendency on the part of even those who are most enthusiastic about the **DAILY** to delay sending in their subscriptions until the last minute. It would help very materially, both in making our own plans and in presenting our story to potential advertisers, if prospective subscribers would send in their subscriptions, with a 65 cts. remittance for each, just as soon as possible. If, therefore, you are planning to subscribe to the **DAILY** we urge you to do so immediately, using, if you wish, the order form published on another page.

THE tragic death of Bishop Faber, whose body was found in a creek near Glacier Falls, Mont., after he had been missing for two days, brings to a close the career of a loyal and self-sacrificing servant of Christ. Coming into the Church from the Presbyterian ministry, he proved himself an able pastor, particularly in his rectorship of St. John's Church, Detroit, before his election to the episcopate in 1914. Since then he has shown his ability as a missionary as well and the Church, both in Montana and elsewhere, will long remember him with affection.

**The Late
Bishop Faber**

Bishop Cross of Spokane sends us this poetic tribute to his friend and fellow-worker:

Clear eyed, great heart,
Valiant herald of the dawn,
Oppression's foe and cant's undoing—
Thou art gone.

Gone the hoary head of worry,
Gone the deep-scarred battle face,
Gone the tireless-legged sojourner—
From this place.

Gone the voice—the voice like waters
Down the riven mountain cast
To the deep-truthed pool of silence—
Home at last.

Gone lover of the hills that claimed him
(They more his spirit than was he their clay),
Puny giant, he scanned and spanned them—
Blessed them where he lay.

To which we can only add, Amen; may he rest in peace.

THE Dillinger family has gone on the stage. Last week the gangster's 70-year-old father stood before the foot-lights and told a gaping and morbid audience how good a boy John had been, and how he, the father, had refused an offer of \$10,000 for his body. Doubtless the same sentimental story will be told in second and third rate theaters throughout the country for the Dillingers, following the disgusting example of "Peaches" Browning, Mrs. "Legs" Diamond, and others, are going on tour. Will the Legion of Decency have anything to say about this degrading spectacle?

Meanwhile, commenting on the way the sensational press played up the Dillinger shooting, Marlen Pew truly observes in *Editor and Publisher*:

"Perhaps more people than we suspect read into such matter elements of heroism and true adventure. I do know that for months the kids of the nation have been playing 'Dillinger' and you can bet that the kid who impersonated the bandit was 'it,' always the exciting rôle in children's games. And from this reaction the toy stores of the cities have been doing a hot-cake business in cap pistols, cartridge belts, and savage looking knives."

Through the Editor's Window

RECENTLY the newspapers gave wide publicity to the liberal political views of the two English archbishops. Those who still cling to conservative ways will doubtless be glad to know that the authorities of St. Paul's Cathedral, London, have definitely banned picnics in the pews. In announcing that hereafter use of the cathedral for anything but devotions would be prohibited, an official stated:

"We have in the past been turning a 'blind eye' to many abuses. I found a man in a pew reading a newspaper and smoking a pipe, and when I remonstrated at such action in a house of worship he replied that he had come in to get out of the rain."

FROM THE *Hawaiian Church Chronicle* we lift this retold story of a brick mason who, asked why he was a member of the Church, replied:

"I used to think I could be as good out of the Church as inside of it. I was upright, and my character clean. One day walking past an unfinished building, I saw several bricks lying in the road. One was whole, but muddy, neglected, and of no use there. I said to myself, 'There you are Henry Crane, thinking you are as good a brick out of the church wall as in it. But you are just a stepping stone across a muddy spot, and that is all men care for you. You ought to be built into that wall. You were made for that. You would be useful and be honored then.' So I made up my mind I would not be like that brick any longer. So I have joined the Lord's people, that I may have a place in His building, the Church."

ACKNOWLEDGMENTS

[Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 1801-1817 W. Fond du Lac Avenue, Milwaukee, Wis., with notation as to the purpose for which they are intended.]

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The Sanctuary

Rev. George L. Richardson, D.D.,
Editor

The Goal of Life

READ the Gospel for the Transfiguration.

WHAT IS THE GOAL of human life? There are many answers that might be given, but there is only one that is complete and final because it really includes all the others. The goal of human life is the vision of God.

The more one thinks about the Transfiguration of Christ, the more one feels that this great truth is what it is meant to reveal. Our Lord certainly did not intend that this experience should be only for His own comfort and strength. This could not be, for He "pleased not Himself." We may infer that it was probably intended to encourage and sustain the three chosen disciples who were "with Him in the Holy Mount." We recall that they are the same who accompanied Him to the Garden of Gethsemane, and it is only reasonable to suppose that He hoped the mystical vision that was granted them on the Mount of the Transfiguration might deepen and steady their faith during the dark hours of the Passion.

Whether this was true or not, it is certainly true that later on in the light of the Resurrection and the Ascension, they looked back to the time when "they saw His glory." The position occupied by this narrative in the gospels conveys the idea that it was felt by the early Church to be of great importance. Nor can we help believing that St. Paul had it in mind when he wrote of "the light of the knowledge of the glory of God in the face of Jesus Christ." Modern writers have used the expression "the real Jesus." We may be sure that Peter, James, and John believed that they had had their first glimpse of the real Jesus when "as He appeared, the fashion of His countenance was altered, and His raiment was white and glistening."

It is possible and legitimate to think of this scene as symbolic, but behind the symbolism is the fact that shining through the humanity of their Lord they beheld a heavenly glory—something not of earth but of a spiritual realm far transcending any light that earth can show. This radiance was the shining forth of an inner purity and holiness, a celestial beauty as of One "full of grace and truth."

No wonder they were bewildered! No wonder they "feared as they entered into the cloud," nor is it strange that they "kept it close and told no man in those days any of those things which they had seen." How could they tell it? In what language could it be conveyed and who that had not seen it could understand? Such must have been their secret thoughts as they questioned what the experience meant. Not till Easter morning gave them the key could they solve the mystery. Not till the day of the Ascension could its full significance be plain.

It is a question whether even now we ordinary mortals reading the story can penetrate to the hidden depths of its meaning. Yet we surely can see this—that it was intended to teach us that in Jesus Christ we have the revelation of God.

The more we think about this, the more we understand the purpose of worship. It is by worship that we are schooled for the attainment of our goal.

"Darkling here we worship Thee,"

yet as the drowsing Apostles on that memorable night woke to see Jesus transfigured, so the message of the festival of the Transfiguration is that we shall awake from the troubled dream of earthly life to behold Him, in whose face shines the light of heaven.

Strengthen Thou our souls; awaken us from the deathly sleep which holds us captive; animate our cold hearts with Thy warmth and tenderness, that we may no more live as in a dream, but walk before Thee as pilgrims in earnest to reach their home. And grant us all at last to meet with Thy holy saints before Thy throne and there rejoice in Thy love forever and ever. Amen.

(Gerhard Tersteege, 1731)

The Oxford Movement and the Oxford Groups

By the Rt. Rev. Walter Carey, D.D.

Retired Bishop of Bloemfontein, South Africa

WHAT relationship is there between the Oxford Movement and the Oxford Groups? That the Holy Spirit of God has moved in both is as undeniable as the light of the sun. Does it mean that they are necessarily antagonistic? I have been in a position to see the good sides of both movements. All my life I have been part of the Oxford Movement in all its phases: its emphasis on the priority of the Church—the Body of Christ—to the individual; its doctrine of the sacraments as effecting the incarnation of Christ into each one of us; its insistence that the Incarnation makes all life sacred, and that slums and prostitution and exploitation are an outrage on a humanity which is Christ—indwelt and Christ-redeemed; all this I have believed.

I have also seen the Group at work, with its record of changed lives, and a new enthusiasm, and life lived under a minute-by-minute desire to express Christ in all conduct and relationships—social, economic, political, international. It just cannot be quenched or sneered at; its results are too palpable.

In considering it, ought we not to look at the positive side of it and treat the mistakes as remediable? What movement has not thrown up debris with its incoming tide? "Sharing" is really the outcome of an attempt to be absolutely honest and sincere. As a sharing of spiritual experiences which are likely to help others, it is as valuable now as it was when Thomas à Kempis practised it with five or six others at Thurgarten. As a confession of sin it is liable to be dangerous, as the leaders of the Group well know, although we Catholics realize that it is an attempt—in ignorance of the Catholic way—to obtain the relief which is part of sacramental confession and absolution.

I will not go into detail. I would rather say what is good in them, and then see how it could fit into a real Catholicism.

For myself, I often attend Group meetings for one thing—that is, for their spirit. You find there a spirit of conversion, of complete surrender to the Saviour, a spirit of courage and hopefulness, and a spirit of victory for the future. Suggestions of things to be done are received with enthusiasm. Out of the Group in Bloemfontein, a few Anglicans have organized and carried through a real vital work for women among the colored people. The as-it-was-in-the-beginning-is-now-and-ever-shall-be spirit does not exist. The spirit which is content to remain sitting, and to frown upon all new adventures, is not there. The idea of capturing Parliaments, municipalities, industries, social ameliorations for Christ—i.e., to make all these into ministries of love and justice and mercy to all men—is vitally alive.

Are these strange to the Oxford Movement and all its ideals and activities? Surely not.

What is Christianity? Strange that we should still be asking that question. To me, actual Christianity, leaving out the Presence of Christ in the Old Testament, and leaving out Christ as the Light of all men—starts with the Incarnation. He was incarnate by the Holy Ghost of the Virgin Mary. To that Incarnation was necessary the grace and power of God and the willing assent of the Blessed Mother.

But is that Incarnation finished? To me, No. Christ has to be incarnated into every man, every woman, every institution, every corporate and individual life and activity, before the Incarnation is fulfilled. He has yet to be incarnated by the Spirit

ARE WE TOO INTOLERANT in our attitude toward the Groups? Are we too quick to judge, too prejudiced to weigh carefully this new movement? Bishop Carey, in this article which is reprinted from the "Church Times," insists that the Oxford Movement needs the Group, and the Group needs the Oxford Movement. He concludes with the plea, "What God so obviously is joining together let no man put asunder."

into Parliaments, industry, social and commercial and scientific life, as well as into the Church, His Body. We shall know that the Christ is incarnate in them when they show His Spirit.

To get Christ incarnated into all life is the work of the Spirit and of the Spirit-bearing Body, the Church. But the task is hardly begun. Even now some clergy seem content if they have a congregation of devout habits who go to Holy

Communion regularly and make their confessions. To conquer the whole world for Christ and His spirit of justice and love, to get Christ inside the world and its whole activities, is outside their orbit.

It is true that, when all is done, there may remain a world—a worldly world—organized on the basis of the lower self, corresponding in gross to the individual who lives by the motives of the lower self, as St. Paul says in Galatians 5. But the world that God loves, so much so that He sent His only-begotten Son for its salvation, remains to be saved by Him—and us.

CHRIST, when He is incarnate in us, brings the whole life of God into us—Life, Light, Love. I find life mediated to me in the Catholic Church; its sacraments incarnate the life of God in Christ into me. I find light in the Catholic Church; the teachings of its saints and doctors. I ought to find love in the Catholic Church. Do I? Is love characteristic of our congregations and of our Church life generally?

The Groups have sprung into existence because there is not enough love in the Church. They do not pretend to give us life and light. But they do produce love. There is a fellowship among them, a loving kindness, a charity, which, though spoiled at times by individual cocksureness and narrowness, is yet characteristic of the Group as a whole.

Can we not welcome their love and honesty and thoroughness, and offer them in return the life and the light of our sacraments and our theology? That is where they are weak—sacraments and theology. Cannot we learn their love and their openness?—that is where they are strong. I can see, with ever so little effort of understanding and recklessness, an alliance which would put fire underneath our pot and warm everything inside. The Oxford Movement needs today the Group, and the Group terribly needs the Oxford Movement. What God so obviously is joining together let no man put asunder.

Faucets

SOME PEOPLE regard their church as a faucet—a convenience which is taken for granted, with never a thought about it unless it fails or leaks. In the old days the matter of getting water was more of a problem. A well had to be sunk with a lot of hard work, the pump had to be protected from freezing, and water had to be carried, but now the getting of water has been made so easy that we scarcely give it a thought. And of course we wouldn't go back to the old way, with all of its work and inconvenience. But one thing is required of us for this ease, and that is that we pay the water rent regularly. You can't tell the water board that you have decided not to pay the rent because you seldom use it, and then go there in an emergency and expect to find any water. To get water you either work for it or pay for it. Yes, I know the Gospel is free, but it does cost to pipe it in.

—Rev. H. C. Benjamin.

Shall We Amend Canon 41?

By the Rev. W. S. Slack

Rector, St. James' Parish, Alexandria, Louisiana

"No marriage shall be solemnized by a minister of this Church unless the intention of the contracting parties has been signified to the minister at least three days before the service of solemnization."—Canon 41, Section III, Subsection "b," Paragraph (iv).

AT THE MEETING of the council of the diocese of Louisiana in Monroe, La., January 24th, I presented the following memorial to the General Convention, which was adopted with practical unanimity: "Resolved: That Canon 41, Section III, Subsection 'b,' Paragraph (iv) be amended so as to grant to the minister who is requested to solemnize a marriage, the privilege of waiving notice of three days when the persons are of age, or have parental consent, and when one or both are members of his parish, and are well known unto him."

The purpose and intent of the memorial is to do away with a situation which is almost intolerable, and is working havoc in many parishes and families, is causing burnings of heart and hard feelings, and, doubtless, is losing many of our people from the Church.

It will be recalled by all attending the closing sessions of the last General Convention, that the present canon, in its entirety a compromise one, was brought in at the last moment, when many delegates had left. Not that by any means it was "put over," to use a slang expression, but after prolonged debate in the committees of both houses and on the floor of both houses and after conferences between both committees, when it seemed as if nothing would be done, this Canon 41 was brought in and adopted as a compromise measure to have something to give to the Church. It was and is, a tentative one.

As a member of the Committee on Canons of the House of Deputies at that Convention it is my recollection that the "three days notice" was intended to prevent the marriage of runaways, "fly-by-night affairs," and the traffic in marriage, if there was any, and, unfortunately, we know there was some. I for one did not realize the hardship that it would work upon *bona fide* marriages of members of our parishes and missions, which, on account of the mandatory enactment on the canon, a law abiding priest of the Church could not solemnize. "Shall" is by no means permissive, it is mandatory, obligatory, and definite. Let me cite one condition that has arisen, and doubtless many clergy have had the same experience. A man and woman, of more than voting age, have as we say in the South, "been keeping company," for some time. It is taken for granted that in time they will be married, but they have not taken their rector into their confidence. Suddenly without a moment of warning, the man's business requires him to leave in a few hours, certainly not with the possibility of giving the minister 72 hours notice, and, in the confusion, without realizing the limitations by which he is bound they present themselves, or one or the other party calls to arrange for the marriage, and the minister and the contracting party or parties find themselves up against an impasse. This is happening with increasing frequency, especially among those engaged in official service where very brief time is given to report for duty.

For this reason I presented this memorial, and trust it will be given due, and, I hope, favorable consideration by the Committees of both Houses and by the General Convention.

As will be noted, the memorial does not pretend to approve of runaway marriages or the marriage of persons unknown to the minister who is asked to solemnize any marriage, but requires that one or the other party be a member of his parish congregation, and be well known unto him, *must* be of age, or if not of age with parental consent; it in no wise conflicts with the in-

tent and purpose in the minds of the framers of the paragraph, and prevents the tragedy of the rash and unthinking marriage, but allows, for grave cause, just and expedient, the waiving of the three days limit in giving notice.

I HAVE HAD a clergyman tell me that he put his own interpretation on that paragraph, and if he knew the parties, he used his own judgment and went ahead. Is that correct? Have we the right to put our own interpretation on a mandatory law of the Church, and so play fast and loose with the canons? Is it not an encouragement to law breaking? Is it not a recognition on the part of a clergyman so interpreting the canon that he has the perfect right to pick and choose which canon he will and which he will not obey, or the parts of which he will respect and the other parts throw into the discard? Is not this a step toward anarchy? Already we are charged, and with seeming justice in some particulars, with having no discipline in our Church, and that every man is a law unto himself. Will not such an attitude give just and reasonable charge for such an accusation?

As rector of a parish of over 500 souls, I have had to decline several weddings, which so far as I know were perfectly proper in every way, but for that three days notice, and the parties were members of the parish, regular communicants, and they were taken unawares, they were suddenly called to leave Alexandria, they were fine young people. My hands were tied. So this is no hypothetical case, but very real, and has caused me much sorrow and disappointment; but as set to obey and teach obedience to the law, could I set the example of being a law breaker?

Some may say, why not get the Bishop to give a dispensation? Suppose he was out of his diocese? And then the question arises, would he be willing to set himself against the provision of the canon? Would he override it? And has he the right so to do, if in his sympathy for the parties concerned he feels so inclined? Is it not putting too much upon his shoulders to ask him to set aside the provisions of a canon which has been issued as the result of the conjoint wisdom of both houses of the General Convention?

The memorial as prepared does not set forth the exact verbiage that may be required, but it is an honest effort to provide the minister in whose parish such occasions may arise, as they have in mine, permission, when the conditions have been met, to set aside a limit originally designed for a specific purpose, but confessedly too stringent in its application to *all* marriages.

"WHO LOSES HIS LIFE—"

NOT TO CARE if you live or die:
This is immortality.

Not to care if you die or live,
But only that brain and body give

Their utter selves to what you care
More largely for than earth and air.

To burrow so deep, to climb so high
In hard endeavor that whether you die

Or live is nothing, for bone and blood
Are only the house where a spirit stood

Before it escaped to the boundless living
Of boundless giving.

DOROTHY LEE RICHARDSON.



Churchwomen Today

Ada Loaring-Clark, Editor

THE SUMMER is a welcome season for many of us to prepare ourselves for the leadership that will be our responsibility in the fall. Some of this preparation will doubtless be done at summer conferences but even if we stay at home we shall

Vacation Reading

probably have more leisure for concentrated reading than we can possibly have in the busy days of fall and winter.

Our first thought, this year of the Triennial, will naturally turn to the reading proposed by the Woman's Auxiliary and listed in a leaflet entitled *Summer Reading* (Book Store, 281 Fourth avenue, New York, free). The books suggested for this reading embrace the fields of missions in this age, Christian citizenship, and the life of the spirit. Under each heading the names of three or four books considered valuable are given to us.

Many diocesan and parochial educational leaders will wish to fit themselves to teach our study books on *Japan* and *Orientalism in America*. Source materials and recommended reading were given fully in *The Spirit of Missions* for May and June. *Christ and Japan* by Toyohiko Kagawa (Friendship Press, New York, 50 cts.) will probably be a best seller. Kagawa has written this book for special use in the study of Japan, and Churchwomen everywhere are enthusiastic about all he writes.

If one would like to study the history of religion, the Rev. Herbert H. Gowen, D.D., has a most comprehensive volume just off the press. It is not too abstruse for women leaders who will find, in mastering its content, better equipment for answering inquirers in a concrete way. It carries the history of the religions of mankind from the earliest known beginnings to the present time (*A History of Religion*, Morehouse Publishing Co. \$3.50).

Christ in the Silence, by C. E. Andrews, is a good book to study if we would "bring the mind away from the tumult of the world" (Abingdon Press, \$1.50).

If you wish to add to your collection a valuable book of prayers, *An Anthology of Prayers*, compiled by A. S. T. Fisher (Longmans, \$1.40), is one of the most varied and useful books of prayer I have seen. Its simplicity of language and variety in subject make it most helpful for both personal and group use. *Let Us Pray*, by Winifred Kirkland (obtainable from the author, Sewanee, Tenn., 30 cts.) is a pamphlet appealing to Churchwomen to use prayer to change present-day conditions. Miss Kirkland says: "We women of the Way in this crisis must stand shoulder to shoulder, hand in hand, in one mighty effort to revive and perfect and advance our shared trust in the Unseen." Forty meditations on the life of our Lord called, *Through the Gates*, by Gertrude Hollis (Morehouse Publishing Co., 60 cts.) will help you in your devotional life. Miss Hollis is direct and sincere.

We Believe, by Angus Dun (Morehouse Publishing Co., 50 cts.). This book is valuable as source material on the Creeds. It is written as a senior course for the Christian Nurture Series, but it will prove most helpful also for individuals and groups other than those of our own Church schools.

Mothers who are looking for books for their young people will find *Jothy* by Charlotte Chandler Wycoff, illustrated by Kurt Wiese (Longmans, \$2.00) gives an insight into South India—the land of rice fields and palm trees. It is the story of a girl's life in a South Indian jungle, a dry wilderness of prickly pears, spiky cactus, thorn bushes, and snakes. The development of Jothy through the influence of Christianity is delightfully portrayed throughout the book.

If you would like a good, new, animal story I know of none better than *Phari—The Adventures of a Tibetan Polo Pony*—M. E. Buckingham (Scribner, \$2.50). In most interesting fashion it carries its readers through India and Tibet.

For smaller children, *Two Minute Stories*, by the Rev. Carl S. Patton (Willet, Clark and Co., \$1.25), will be found highly diverting.

Books of the Day

Rev. William H. Dunphy
Editor



CHRISTIANITY AND THE MODERN CHAOS. By William George Peck. (Washington Cathedral Series.) Morehouse. 1934. \$1.00.

IN AN ANALYSIS of extraordinary skill and profundity, the writer shows that the secular revolt against dogma, accompanied by the revolt against reason itself, has been the principal source of the moral confusion and the social collapse of the Western world. Secularism cannot rebuild our shattered world, because it lacks a true conception of the meaning and value of human life, based ultimately on the reality and nature of God. "You cannot offer a rational judgment about the meaning and value of life without a conception of the basic reality from which this life arises." Neither Nietzsche nor Marx—the two chief alternatives to Catholic Christianity—can supply the key to the ultimate meaning and destiny of man, which alone can afford sanction and justification to human effort, individual and social. Only the Catholic conception of man as the meeting place of two orders, the natural and the supernatural, can do this, the Incarnation illuminates the whole problem, as nothing else can. The Church alone has a message which, if taken seriously and applied consistently to the whole of life, can rescue us from the social pandemonium in which the secularists have landed us. She alone can restore to human life the reign of reason, purposefulness, zest. The disintegrating modern order must be replaced by an order of which the sacramental fellowship of the Church shall be the nucleus and the inspiration. The logic of a philosopher and the vision of a prophet combine to make this a book which must not be missed.

W. H. D.

STATESMANSHIP AND RELIGION. By Henry A. Wallace. Round Table Press. 1934. \$2.00.

IN THESE LECTURES, three of which were delivered before the Chicago Theological Seminary this past year and the fourth before the Federal Council of Churches, Secretary Wallace calls upon religion to resume that place of practical influence and direction which it has too easily abdicated since the sixteenth century. The spiritual adventure of the prophets is brought vividly before us, with its eternal significance and its practical bearing on the social struggle of our own day. So, too, is the spiritual adventure of the Reformers, in connection with which the author combines a deep appreciation of Luther, Calvin, and their fellows, with a clear recognition of their limitations and the effect of these on the whole modern period. In the chapter on *The Great Spiritual Adventure of Our Age*, he recognizes the need of a spiritual foundation for any really worth while "New Deal"—the need to subordinate social and economic activity to a religious consciousness, as was attempted in the twelfth and thirteenth centuries. Humanism, however attractive, is not adequate. The vision of the prophets and of Jesus is much truer as regards the ultimate reality, which must be the basis of our social reconstruction. In *Statesmanship and Religion*, the writer estimates the work of Protestantism both for good and for ill, in building on the basis of individualism, and suggests that the religion we shall need during the next hundred years may have more in common with that of the early or even the medieval Church, than with Protestantism of the past century. This is an arresting and instructive book.

W. H. D.

THE MANY DEMANDS made upon clergymen for week-day addresses to all kinds of organizations on all kinds of topics, sacred and secular, have prompted the writing of *The Minister's Week-Day Manual*, by G. B. F. Hallock (Harper. \$2.00). There are many interesting addresses, stories, and anecdotes, though it does seem as if the hard-pressed minister should be exempt from the duty of addressing young people on *The Immor-tance of Being Able to Swim*.

NEWS OF THE CHURCH

Archbishop Upholds Decision on Preachers

Endorses Stand of York Bishops On Liverpool Cathedral Invitations to Unitarians

LONDON—The Archbishop of Canterbury has endorsed the stand taken by the bishops of York Province in the Church of England that no invitation should be extended to any person to preach in an Anglican church if he belongs to a denomination that fails to hold common faith in the divinity of Christ as expressed in the Nicene creed.

The York bishops reached their decision some time ago in a resolution arising from differences attending appearance in the pulpit of Liverpool Cathedral of Unitarian preachers. The Archbishop said the Anglican Church in England and throughout the world has a distinctive heritage of faith and order which it cannot barter away even for the sake of union.

Recent attempts at unity, he continued, disclosed tendencies which seemed to whittle away existing differences in an attempt to reach some lowest common measure of agreement, and, as far as the Church of England was concerned, to empty it of distinctive character and witness.

He said there was no doubt that if the recent happenings at Liverpool had been allowed to pass without some authoritative protest it might have seemed, in the words of the Bishop of Durham, that the "vital truth of Christ's deity is so lightly esteemed by the Church of England that even its explicit denial is not regarded as disqualification for admission to her pulpits."

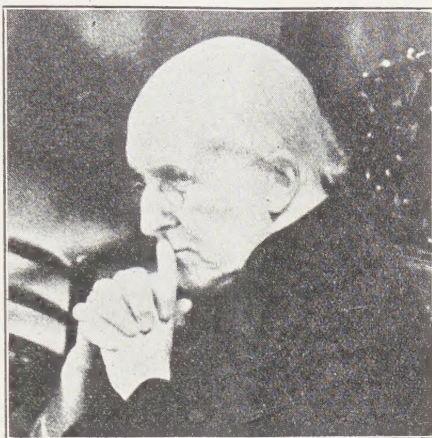
Sangreal Grand Chapter Meets At Chicago Church September 29

CHICAGO—The grand chapter of the Order of the Sangreal has been called to meet at St. Stephen's Church, Chicago, headquarters of the order, September 29th, 30th, and October 1st. The Rev. Irwin St. John Tucker is grand master.

The chapter not only will discuss the Cross of Honor, but also methods of increasing the spirit of fellowship, particularly the handclasp from the altar.

90 N. Y. Boys Confirmed At State Institution

NEW YORK—An interesting confirmation service was held at New York State Training School for Boys at Warwick June 17th, when Bishop Gilbert, Suffragan of New York, confirmed 90 boys, presented by the Rev. T. W. B. Magnan, the City Mission chaplain at the institution.



ENDORSES DECISION

The Archbishop of Canterbury shown above, thoroughly approves of the decision of the York synod in the matter of extending invitations to preach in Anglican churches.

Anglican Bishop Confers With Church of Finland

Scandinavian and English Theologians Plan Meeting

LONDON—The Bishop of Gloucester (Dr. Headlam) recently visited Finland, as chairman of a commission appointed to confer with the Church of Finland about the relations of that Church with the Church of England.

On Dr. Headlam's return, during the last week in July, a conference of theologians of the Scandinavian Churches and the Church of England was to be held at the Palace, Gloucester.

Consecration of Chinese Bishop Produces Profound Effect on Boy, Minister

SHANGHAI—A Chinese boy had been having many doubts about whether he wanted to be confirmed, until he was present at Bishop Shen's consecration. That service, all in Chinese, ordaining a Chinese bishop, decided him. The Church no longer appeared a foreign thing and he wanted to be in it.

An American Baptist missionary of some years' experience in China attended Bishop Shen's consecration and after it said, "Well, whatever developments in the way of Church unity take place in the next few years in China, I hope the Anglicans will remain separate. They have a special contribution to make."

Chinese Church statistics for last year show that there are in the 11 dioceses 31,803 communicants, 26,862 additional baptized members, 7,051 preparing for baptism; 24,820 children and young people in Sunday schools, with 1,596 teachers; 554 foreign missionaries, and 2,777 Chinese workers.

Title of Archbishop Sought for Primate

Dr. Fleming Recommends Creation of New Rank by General Convention This Fall

NEW YORK—Creation of the office of Archbishop in the American Church is advocated by the Rev. Dr. F. S. Fleming, rector of Trinity Church. He recommends that the new office be created at the General Convention this fall.

Dr. Fleming's recommendation is made in his annual statement in the parish year book for 1933 which was issued July 26th.

TITLE FOR PRIMATE

After discussing the duties of the Presiding Bishop, who at present retains his own diocese during his term of office, Dr. Fleming, leading to the proposal of an Archbishop, says:

"It is time now for us to perfect and regularize the position of the spiritual leader of our Church. We not only have the years of precedent and experience of the Church of England, and of every member of the Anglican communion, but there also is our own acquaintance with the duties and necessities of this office. Furthermore, we no longer harbor imaginary fears regarding the creation of a permanent see, without additional jurisdiction, from which the spiritual affairs of the Church may be wisely and disinterestedly guided. It might be altogether happy if those administrative duties pertaining to this office which are chiefly financial might be detached from the spiritual see.

"And should it not be possible for us to hope that, with the completion of this forward step, we might be rid of the present inept and cumbersome title of this office? Frankly I cannot fathom the concern sometimes expressed in the use of one of the most ancient, democratic, and venerable titles of the Christian Church. Nobody is fearful of an Archdeacon. The most democratic people in the world have lived and prospered under the leadership of an Archbishop."

OTHER MATTERS DISCUSSED

Other matters discussed by Dr. Fleming included:

(Continued on page 197)

Women Have Valid Excuse For Change in Class Hours

NAIROBI—Two women who come in from the country every week to attend a class in an English mission in East Africa asked recently if the class might begin and end one hour earlier. The reason they gave was that the lions along the way were getting troublesome and even before sunset were prowling the roads.

New Library Building For La Jolla School

Bishop Stevens Officiates at Laying
of Cornerstone; Edifice Gift of
Wheeler J. Bailey

LOS ANGELES—Bishop Stevens of Los Angeles officiated at the laying of the cornerstone of the new library building at the Bishop's School for girls, La Jolla, at the recent commencement exercises.

The building, which will cost approximately \$14,000, will be ready for use next September. It is the gift of Wheeler J. Bailey, for many years treasurer of the school.

The commencement exercises marked the observance of the school's 25th anniversary. An address was made by Prof. Carl S. Knopf of the University of Southern California.

Hospital and Church to Receive Fund

PASSAIC, N. J.—In accordance with the terms of the will of Miss Madge Rice, who died late in June, a trust fund is to be created, which, following the death of the immediate beneficiaries, will be divided between the Passaic Hospital Association and St. John's Church, Passaic. The gift to the church will be a memorial to Miss Rice's mother, the late Adelaide M. Rice.

English Evangelicals Urge Further Intercommunion Moves

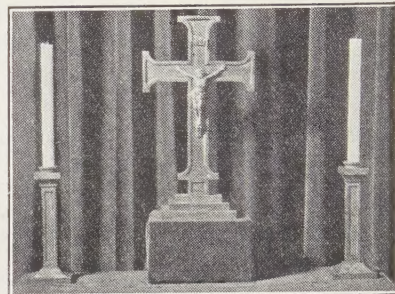
LONDON—At a recent conference of the Anglican Evangelical Group Movement, presided over by Archdeacon Storr, of Westminster Abbey, the following resolution was passed:

"That this conference of the A. E. G. M. records its conviction that the time has come when further steps should be taken in the matter of intercommunion between the Church of England and those non-episcopal Churches whose ministries have already been acknowledged to be 'real ministries of Christ's Word and Sacraments in the Universal Church,' and respectfully urges the bishops to foster and regulate such intercommunion as may be desirable in the general interests of reunion."

This resolution was subsequently sub-

mitted to every member of the movement and was endorsed by a very large majority both of the sixty groups and of independent members. The resolution has now been forwarded to the bishops.

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Conference Favors Sign Language Use

Bishop Gilbert Addresses Church
Workers Among Deaf; Rev. O. J.
Whildin President

NEW YORK—The Conference of Church Workers Among the Deaf, which met at St. Ann's Church for the Deaf, July 19th to 22d, declared itself in favor of the use of the sign language in communicating with the deaf.

Teachers of the deaf are divided into three groups: those who would abolish the use of the sign language, for the reason that very few hearing persons ever learn it; those who would use both lip-reading and the sign language; and those who would have only the sign language, spreading the knowledge of it among the hearing. Therefore, this resolution of the conference aroused great interest.

Among the prominent speakers at the conference were Bishop Gilbert, Suffragan of New York, who represented Bishop Manning of New York; the Rev. Oliver J. Whildin of Baltimore, president of the conference; the Rev. Henry J. Pulver, vicar of All Souls' Church for the Deaf, Philadelphia; the Rev. J. Stanley Light, missionary to the deaf in the province of New England; Dr. Thomas F. Fox, former principal of the New York School for the Deaf and editor of the *Deaf-Mutes' Journal*; Dr. Edwin W. Niles, vestryman of the Church of St. Matthew and St. Timothy, New York City; George Sanders, a layman active in All Souls' Church, Philadelphia. Of special interest was the presence of the Rev. George Almo, former Evangelical missionary to the deaf in Sweden. Mr. Almo has just completed a temporary ministry to the deaf in Toronto, Canada, and is now in the United States studying methods of ministering to the deaf. Mr. Almo announced at the conference that he desired and intended to seek ordination to the Anglican priesthood.

In spite of the intense heat, more than 200 persons attended the conference. These included seven of the 14 clergy in the country working among the deaf. The

treasurer announced that the assets of the general fund, used for current expenses, were \$8,072.29, and that the Reinforcement Fund amounts to \$11,318.97.

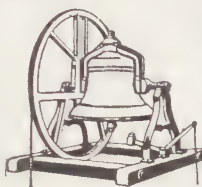
The following officers were elected: The Rev. Oliver J. Whildin, president; the Rev. Herbert C. Merrill, missionary to the deaf in the dioceses of Albany, Central New York, and Western New York, first vice-president; the Rev. Henry J. Pulver, second vice-president; the Rev. Guilbert C. Braddock, secretary; the Rev. H. Lorraine Tracy, Washington, D.C., treasurer.

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T. E. SMITH

182 Congress Street, Brooklyn, N. Y.

324th Anniversary For Virginia Parish

Old St. John's, Hampton, Celebrates
With Service, Homecoming, and
Reunion

(See Cover Photo)

HAMPTON, VA.—Under the branches of venerable sugar-berry trees, surrounded by the foundations of the first church erected by Lord de La Warr's colonists, who had fled here from the pestilence and starvation at Jamestown, the 324th anniversary of Old St. John's Church, Hampton, was observed July 22d.

Old St. John's is the oldest parish of the Anglican faith in America, and the town of Hampton is the oldest English town in continuous existence in America, the original settlement at Jamestown having ceased to exist. The first service was held on this site July 19, 1610, in what was then the Indian village of Kecoughtan. The same order of service was followed which was used by the Rev. William Mease, the first rector of the little band of adventurers who came to open a new land for God and king. The "heathenish name of Kecoughtan" was changed in 1634 to "Elizabeth City Parish," in honor of "Good Queen Bess."

The Rev. Theodore S. Will, rector of the Church, conducted the service, and the address was delivered by Lieut. Col. the Rev. A. A. Pruden, U. S. A., retired, priest in charge of Colonial Grace Church, Yorktown, Va. Immediately following the service there was a homecoming and reunion in the parish house.

Elected Bishop of Cariboo

TORONTO—The Rev. Canon G. A. Wells, warden of St. John's Theological College, Winnipeg, was elected Bishop of Cariboo July 4th at a special session of synod in Kamloops. Canon Wells has been warden of St. John's College since 1922. He served in the South African war. When the World War began in 1914, he enlisted with the Canadian Expeditionary Force and was the first Canadian chaplain in France.



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Brotherhood as Youth Movement To be Convention's Dominant Note

PHILADELPHIA—The Brotherhood as a Youth Movement has been selected by the program committee as the dominant note to be stressed in a number of addresses to be given at the national convention of the Brotherhood of St. Andrew at Atlantic City October 5th to 9th. Throughout the convention, special attention will be given to the work of the Brotherhood among boys and young men.

The national convention of boys and young men will be entirely separate from the men's division, except at the evening services, which will be joint sessions of the two conventions.

Maine Chapel Pulpit Dedicated

ORR'S ISLAND, ME.—A beautiful oak pulpit was dedicated and blessed in All Saints' Chapel, Casco Bay, Orr's Island, July 25th by the Ven. Dr. John deB Saunderson, priest in charge. The pulpit was given by Mrs. Eva Houlah Pember in memory of her mother, Mrs. Ellen Louise Houlah, and her husband, the Rev. Dr. Gilbert E. Pember.

Colored People Hear Bishops

JACKSON, MISS.—The sixth session of the Convocation of Church Workers Among Colored People in the diocese of

CATHEDRAL STUDIO

Established 40 years. Church embroideries, exquisite Altar linens, etc. Stoles from \$6.50. Burse and veil from \$10. Surplices from \$8. Cope from \$70. Damask Mass set from \$60. Silk chasuble from \$30. Complete line of pure Irish linens and Church fabrics by the yard. Embroidered emblems ready to apply. Altar Guild Handbook, 50 cts.

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THE HOLY CROSS MAGAZINE

PUBLISHED MONTHLY BY THE
ORDER OF THE HOLY CROSS

AUGUST, 1934 VOL. XLV. No. 8

Why Do We Believe in God
.....Sister Hilary, C.S.M.
Instructions on the Parables
.....C. R. Feilding
St. Dominic the Firebrand
.....W. R. Downing
The Royal Way of the Holy Cross
.....J. O. S. Huntington, O.H.C.
A Pilgrimage to Walsingham
.....A. P. Curtiss
The Soul's Desire for God
.....S. C. Hughson, O.H.C.
The Transfiguration—A Meditation
Nova et Vetera.....Monachus Minor
Book Reviews
Five-Minute Sermon—The Assump-
tion.....Karl Tiedemann, O.H.C.
Community Notes
A Kalendar of Praise and Prayer

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HOLY CROSS PRESS
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Mississippi convened in St. Mark's Church here July 5th. Both Bishop Bratton of Mississippi and his coadjutor, Bishop Green, made addresses.

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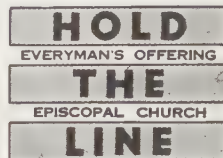
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TO CHAIRMEN in DIOCESE, REGION AND PARISH

EVERYMAN'S OFFERING

Headquarters cannot contact the final giver. Its job is to direct a front of sixty-seven Dioceses. It must work through Diocesan Chairmen who pass responsibility on through Regional and Parish Chairmen, down to the solicitor who has ten local laymen to win.

Chairmen!—in diocese—region—or parish—is your organization leak-tight and fool-proof? Your own part first; then check on the man below you. Re-vamp your whole set-up if necessary. If your Parish Chairmen are not producing, replace them with real workers.

This is desperate business. No place for excuses and etiquette. Our Church plainly is short of active men. Parishes able to give thousands are "getting by" on the unwarranted slogan of "a dollar a man." Kill that. Not even \$5 a man will do the job. We are sunk unless SPECIAL GIFTS of \$25 and upward come to our help.

There is still time. Tighten up your organization.

There is still time. Glean for delinquent parishes.

Comb out for SPECIAL GIFTS. Ask for memorial gifts.

PAID ADVERTISEMENT — Everyman's Offering, 223 W. 7th St., Cincinnati, Ohio

Kanuga Conference Attended by 1,000

19 Dioceses Represented at Sessions
Under Direction of Bishop Finlay;
Guest Period Continues

ASHEVILLE, N. C.—The seventh session of the Kanuga Conference at Lake Kanuga brought together nearly 1,000 persons. The conference closed July 28th. Nineteen dioceses were represented. Bishop Finlay of Upper South Carolina was in charge.

The guest period continues through August and until September 10th, and the boys' camp for four weeks, beginning July 28th.

Title of Archbishop Is Sought for Primate

(Continued from page 193)

The need for a deeper spiritual life in such times of crises as the present.

The responsibility of the Church for increased adult religious education.

The need of new regulations for candidates for holy orders in which he stresses the importance of the diaconate, the necessity for a period of apprenticeship, a spiritual internship, and the wisdom of more associate missions.

Criticism of the financial program of the Episcopal Church, with a suggestion for revision by anticipation of the budget rather than a "pay as you go" policy.

THE IMPORTANCE OF THE DIACONATE

Dr. Fleming offered the following three specific considerations in discussing the importance of the diaconate:

"First, every effort should be made to emphasize the special character of the diaconate. Recourse to the permissive shortening of the period of service should be discouraged.

"Secondly, every deacon should be placed under the spiritual care of a priest and should work under his immediate supervision. Under no conditions should a deacon be assigned to the charge of any work where he will be alone. Such a procedure is disruptive of one of the cardinal requisites of the office. Certainly it seems wise for the Church to consider seriously ways and means of redeeming the diaconate. No expense of time and money is too great to place our ministry on the highest level of spiritual preparedness.

"Thirdly, the Church will be very wise to encourage more and more the creation of associate missions. To such centers we could send our deacons with great profit to them and to the Church. We have found already the value of associate missions in the rural field, and especially in our missionary work. It may develop that the extension of this plan will be one solution of the financial limitations which we must anticipate for some years to come."

FINANCES OF THE CORPORATION

In the financial statement, the net excess of expenditures over income for the year ending December 31, 1933, was \$77,044. Contributions to churches and charities, outside the parish, represented by 36

different causes, amount to \$99,776, exclusive of diocesan assessments. The real estate tax bill of the City of New York was \$511,529. The expenditures for maintenance, repairs, wages, insurance, interest, legal, administrative expenses, etc., amounted to \$749,046, and the expense of supporting and maintaining eight churches and Trinity Cemetery was \$484,089.

THE PROGRAM OF THE CHURCH

After commenting upon the needs of the Church as a whole, Dr. Fleming's proposals for improvement in the financial program are in part:

"For us in the Church, it will be advisable to set up our program of support of our missionary work upon an entirely new basis. Ideally we ought to maintain this work by funds already in hand before any assignments or commitments are made in the field. Our present system has proven to be both hazardous and unsound financially.

"To put a new set-up into effect, contributions from congregations to the program of the Church should be payable a

year in advance. For example, contributions made in 1936 could be applied to the budget quota for 1938.

"This would necessitate the creation of an initial fund to take care of the appropriations for the year which would intervene during the transfer from the old system to the new policy. Of course it would be understood that this part of the scheme would be in effect for just one year. There are other obvious advantages of such a plan which readily present themselves. The Church Pension Fund employed such a method in putting their project into effect, so as to provide for immediate needs before the pension system was in complete operation. This procedure did much to establish confidence and to win the commendation and support of the Church."

The rector also criticizes severely "the injury done to our missionary work by the ill-advised and sadly deficient report of the Laymen's Foreign Mission Inquiry."

Dr. Fleming announces that a "parish house" will be fitted up within the 26-story office building at 74 Trinity Place, which Trinity Corporation bought last February.

Church Services

ILLINOIS

Church of the Ascension, Chicago

1133 N. LaSalle Street
REV. WILLIAM BREWSTER STOSKOPF, Rector
Sunday Masses 8:00, 9:00, 11:00 A.M., and
Benediction 7:30 P.M. Week-day Mass, 7:00 A.M.
Confessions: Saturdays, 4:30-5:30; 7:30-8:30.

MASSACHUSETTS

Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill
THE COWLEY FATHERS
Sunday Masses: 7:30, 9:30, and 11 A.M.
Evening Prayer, 7:30 P.M.
Week-days: 7, Thurs. and H. D., 9:30 also.
Confessions: Sat., 3-5, 7-9 P.M. Sun., 9:15 A.M.

NEW JERSEY

All Saints' Church, Atlantic City

8 So. Chelsea Avenue
REV. LANSING G. PUTMAN, Rector
Sundays, 7:30 and 10:45 A.M., and 8:00 P.M.
Tuesdays, Thursdays, Fridays, and Holy Days.

NEW YORK

The Cathedral of St. John the Divine, Amsterdam Avenue and 112th Street New York City

Sundays: Holy Communion, 8. Morning Prayer, 10. Holy Communion and Sermon, 11. Evening Prayer and Sermon, 4. Week-days: Holy Communion, 7:30 (Saints' Days, 10). Morning Prayer, 9. Evening Prayer, 5. Organ Recital, Saturdays, 4:30.

Church of St. Mary the Virgin, New York 46th Street between Sixth and Seventh Avenues (Served by the Cowley Fathers)

REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector
Sunday Masses, 7, 9, and 11 (High Mass).
Week-day Masses, 7, 8 (Thurs., 7, 8, 9:30).
Confessions: Thurs., 5; Sat., 2:30, 5, 8.

Church of the Incarnation, New York

Madison Avenue and 35th Street
REV. H. PERCY SILVER, S.T.D., Rector
Sundays: 8 and 11 A.M.

NEW YORK—Continued

Church of the Ascension, New York City

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SPECIAL MIDSUMMER SERVICES
Sunday evenings 8:00
The Rev. DONALD B. ALDRICH, D.D., Rector
will preach on
"ADVENTUROUS RELIGION"
8 A.M.—Holy Communion.
This church is open all day and night.

Holy Cross Church, New York

Avenue C between 3d and 4th Streets
Sundays: Masses: 8:00 and 10:00 A.M.
Confessions: Saturday 7-8:30 P.M.; Sunday morning 7:30.

St. Bartholomew's Church, New York

Park Avenue and 51st Street
REV. G. P. T. SARGENT, D.D., Rector
8 A.M., Holy Communion.
9:30 A.M., Junior Congregation.
11 A.M., Morning Service and Sermon.
Special Preacher: Bishop Rogers of Ohio
"The Sermon on the Mount."

St. James' Church, New York

Madison Avenue at 71st Street
THE REV. H. W. B. DONEGAN, Rector
Sunday Services
8 A.M.—Holy Communion.
11 A.M.—Morning Prayer and Sermon.

PENNSYLVANIA

St. Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets
REV. FRANK L. VERNON, D.D., Rector
Sundays: Low Mass, 8 A.M. Matins, 10:30.
High Mass, 11 A.M. Evensong, 4 P.M.
Daily: 7, 9, 12:30, and 5.
Confessions: Saturdays, 4 to 5 and 8 to 9 P.M.

WISCONSIN

All Saints' Cathedral, Milwaukee

E. Juneau Avenue and N. Marshall Street
VERY REV. ARCHIE I. DRAKE, Dean
Sunday Masses: 7:30 and 11:00 (Sung Mass and Sermon).
Week-day Mass, 7 A.M. Thurs., 6:45 and 9:30.
Confessions: Saturdays, 4:30-5:15, 7:15-8:15.

† Necrology †

"May they rest in peace, and may light perpetual shine upon them."

JULIUS BROWN, PRIEST

WHITE EARTH, MINN.—The Rev. Julius Brown, Ojibway priest, died July 17th after a long illness which forced his retirement from active work last March.

He was ordained by Bishop Bennett January 26, 1922, and served among his own people at Redby and White Earth in the diocese of Duluth.

The funeral service was conducted by Bishop Kemerer of Duluth, assisted by the Rev. James Rice. Several of the diocesan clergy attended. Interment was in the Mission Cemetery, White Earth.

KENNETH L. HOULDER, PRIEST

KINGSVILLE, TEX.—The Rev. Kenneth Leigh Houlder, rector of the Church of the Epiphany, Kingsville, and priest in charge of Advent Mission, Alice, died suddenly here July 13th.

He was born in England July 21, 1880, the son of Charles Spencer and Leonora Constance (Jennings) Houlder. He graduated from the Virginia Theological Seminary in 1910 and was ordered deacon that year by Bishop Lloyd and priest in 1911 by Bishop Funsten.

The Rev. Mr. Houlder served in Idaho from 1910 to 1919. From 1919 to 1921 he was rector of St. Luke's Church, Deming, N. M. In 1921 he became canon of Holy Trinity Cathedral, Havana, leaving in 1923 to take charge of St. Paul's and St. Peter's Churches in Salisbury, N. C. In 1924 he became rector of the Church of the Messiah at Gonzales, Tex., leaving in 1928 to come to Kingsville.

Bishop Capers of West Texas officiated at the burial service. He was assisted by the Rev. Messrs. Thomas L. Trott of Goliad and L. B. Richards of San Antonio.

W. M. PARCHMENT, PRIEST

ALTOONA, PA.—The Rev. Willoughby Manning Parchment, vicar of St. Barnabas' Church, Altoona, died July 15th after a long illness. He was born March 15, 1878, at Manchester, Jamaica, British West Indies, a son of Nathaniel and Mary Anna (Thompson) Parchment.

Fr. Parchment was educated in the public schools of Jamaica, and at Toronto University, Toronto, Canada, and Durham University and Wycliffe College. He was ordained to the diaconate in 1910 by Bishop Reeve, and advanced to the priesthood by Bishop Nuttal of Jamaica in 1911. He married Anna Elizabeth Payne on June 19, 1919.

He was rector of St. Peter's Church, Lluidas Vale, Jamaica, 1910 to 1912; St. Luke's Church, Aboukir, Jamaica, with associated churches 1912 to 1915; priest in charge of St. Barnabas' Church, Altoona, 1915 to 1918, and of Holy Cross Church, Harrisburg, Pa., 1917 to 1922; rector of

St. Philip's Church, Jacksonville, Fla., 1922 to 1927; and vicar of St. Augustine's Chapel, Youngstown, Ohio, 1927 to 1931.

Fr. Parchment is survived by his widow and one daughter, Vera, and three sisters. The funeral service was held at St. Luke's Church, Altoona.

SAMUEL WALLIS, PRIEST

ALEXANDRIA, VA.—The Rev. Samuel Alfred Wallis, D.D., a retired priest of the diocese of Virginia and professor emeritus of the Virginia Theological Seminary, died at his home in Alexandria July 25th at the age of 80.

Dr. Wallis was born in Woodbridge, Ontario, Canada, in 1854. After graduation at the University of Virginia in 1878 and the Virginia Theological Seminary in 1881, he was ordained deacon and advanced to the priesthood in 1882 by Bishop

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ANNOUNCEMENTS

Died

SISTER JEAN—SISTER JEAN, Community of St. John Baptist, at Ralston, N. J., July 20th. Daughter of the late Alexandre François Martin and Mary Eastwood Caux.

PATTERSON—On June 15, 1934, in Washington, D. C., GEORGEANNE POLLOCK PATTERSON, daughter of Rear Admiral Thomas Harmon and Maria Wainwright Patterson.

"Grant her, O Lord, eternal rest, and let light perpetual shine upon her."

"The beauty of her soul shone in her face
The love of God shone in her gentle ways
She seemed to bear her sorrows all alone
But God walked with her, in her sad, dark days."

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NOTICE

THE 1934 GENERAL CONVENTION, Atlantic City, N. J., October 10-26. Please apply for information to REGINALD R. BELKNAP, Diocesan Director, General Convention Committee, Central Pier, Atlantic City, N. J.

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ORGANIST, CHOIRMASTER, accustomed to boy and mixed choirs, recitalist, conductor, desires change. Churchman, thoroughly efficient. Modern organ desired. Address, G-111, THE LIVING CHURCH, Milwaukee, Wis.

Whittle. He held the charge of Pohick and Olivet Churches in Fairfax county, Virginia, for 13 years. He became professor of Greek at the Virginia Theological Seminary in 1894 and held that chair until his retirement in 1920. He then held the charge of Immanuel Mission, Braddock Heights, Alexandria, for three years, and retired from active work in 1923, giving such services to mission churches after that date as his health permitted. His death occurred after a long period of increasing ill health. He married in 1890 Miss Mary Snowden of Alexandria who died just a week before her husband.

The funeral was held in Christ Church, Alexandria, July 27th by Bishop Tucker of Virginia, assisted by the Rev. Dr. Wm. J. Morton, rector, and a number of other clergy.

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MRS. S. B. CARPENTER

AUGUSTA, GA.—Mrs. Ruth Berrien Jones Carpenter, widow of the Rev. Samuel Barstow Carpenter, died at her residence here July 6th. Mrs. Carpenter had been an invalid for several years.

The funeral service was held July 7th, at the Church of the Good Shepherd, of which Mrs. Carpenter was a communicant, by the rector, the Rev. H. Hobart Barber.

Mrs. Carpenter is survived by her son,

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the Rev. Charles C. J. Carpenter, rector of St. John's Church, Savannah, and by two daughters, Mrs. E. G. Waller and Mrs. H. E. Waller of Augusta, and seven grandchildren.

COLLEGES AND SCHOOLS FOR GIRLS

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Publication will be about September 15th, if as it is hoped, an adequate number of subscriptions is secured by August 15th.

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